

Title ideas:
The Glory of God's Choice!
The Glory of God's Zeal!

Zechariah 1:7-21 - The Glory of God's Zeal!

Scriptures:

Zechariah 1:3 - Therefore say to them, 'Thus says the LORD of hosts: "Return to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts.

Zechariah 8:13 - And it shall come to pass

That just as you were a curse among the nations,
O house of Judah and house of Israel,

So I will save you, and you shall be a blessing.

Do not fear,
Let your hands be strong.'

James 4:7-8 - Therefore submit to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

⁷ On the twenty-fourth day ^{of} of the eleventh

month, which is the month Shebat, in the second

year of Darius, the word of the LORD came to

Zechariah the son of Berechiah, the son of Iddo

the prophet:

Notes:

Jesus is the key to understanding the book of Zechariah. This is why many Jewish scholars struggle to interpret it.

Three months pass between verses 6 and 7. Shebat was the eleventh month of the Babylonian calendar – February 15, 519 B.C. This would be about five months after the Jews had resumed building the temple after Haggai's prophecies.

This is the first of eight visions over the next six chapters. Each of them is complete in itself, but together they paint a picture of Israel's future, including restoration in the Promised Land and the rebuilding of the temple.

In (Zech. 1:3) God called the people to return to Him and He promised to return to them, which the people responded and returned to the Lord. This first vision is God's response to them.

These visions were given to a people who had returned to the Lord. The people of Israel had been under a curse because of their rebellion. Because they returned, God was lifting the curse from them (Zech 8:13). If you ever feel like you are under God's curse, seek the Lord and repent (Jam. 4:7-8)!

'the word of the LORD' – God spoke to His prophets in a way that they knew clearly that they were getting a message from God. Today, we may sense we are hearing from God, but will have to walk in faith based on what we hear. Zechariah had absolute certainty that he had heard from God. As our faith grows so does our confidence in our ability to discern God's voice.

Scriptures:

Isaiah 55:13 - Instead of the thorn shall come up the cypress tree,

And instead of the brier shall come up the myrtle tree;

And it shall be to the LORD for a name,

For an everlasting sign that shall not be cut off."

Genesis 3:17-19 -

Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake;

In toil you shall eat of it

All the days of your life.

18 Both thorns and thistles it shall bring forth for you,

And you shall eat the herb of the field.

19 In the sweat of your face you shall eat bread

Till you return to the ground,

For out of it you were taken;

For dust you are,

And to dust you shall return."

Luke 21:24 - And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

Isaiah 55:13 - Instead of the thorn shall come up the cypress tree,

And instead of the brier shall come up the myrtle tree;

And it shall be to the LORD for a name,

For an everlasting sign that shall not be cut off."

8 I saw by night, and behold, a man riding on a

red horse, and it stood among the myrtle trees in

the hollow; and behind him were horses: red,

sorrel, and white.

Notes:

'the myrtle trees' – a sign of God's future blessing on Israel ([Isa. 55:13](#)). The thorn and brier were symbols of God's curse ([Gen. 3:15-7-19](#)).

There does not seem to be a correlation between these four horsemen and the horsemen of the Apocalypse ([Rev. 6](#)).

'I saw by night' – Zechariah was awake. This was a vision, not a dream. Dreams are usually passive, one-sided communication. Here in the vision Zechariah is asking questions. This is similar to John's vision of the Revelation.

The sense from the text is that Zechariah had all eight visions in a single night.

'in the hollow' – 'in the valley' – Some suggest this might be referring to the Kidron Valley outside of Jerusalem. It is symbolic of Israel's low status among the nations. That low status will persist until Jesus returns again ([Luke 21:24](#)).

The 'myrtle trees' are symbolic of Israel. The Angel of the Lord stands in the midst of the Myrtle trees (verses 8, 10, & 11) = Christ's relationship to the nation of Israel. Even though Israel is despised by the nations, Jesus is in the midst of the nation of Israel.

The myrtle is a fragrant tree and perfumes were made from it. Israel is still fragrant to the Lord.

"He who bore the curse of the crown of thorns in death now stands among the myrtles because Jerusalem will flourish eternally before Him and through Him ([Isa 55:13](#))."
(Lieth, 2002) page 46

Scriptures:

⁹ Then **I** said, “**My** ^Mlord, what **are** these?” So the

H113 – “adoni” –
sovereign, lord, master –
“lord (title) n. — a title
of respect for someone
in a position of greater
authority or stature.

^Aangel who talked with **me** said to **me**, “I will show

H4397 - to despatch as a
deputy; a messenger;
spec. of God, i.e. an
angel (also a prophet,
priest or teacher):—
ambassador, angel, king,
messenger.

you what they **are**.”

Notes:

Zechariah reminds us that if there is something that God shows us in life or in our circumstances we don't understand, we need to ask questions. God is not afraid of your questions. Just bring questions of faith. A question of faith is one that begins from the place of believing God but not understanding something about God. The wrong kind of question is one that asks God to help you understand so that you can believe. That is no different than the religious people in Christ's time asking for a miracle so that they could believe. Faith is believing then understanding.

Scriptures:

Psalm 103:20-21 -

Bless the LORD, you His
angels,

Who excel in strength,
who do His word,
Heeding the voice of His
word.

21 Bless the LORD, all
you His hosts,

You ministers of His, who
do His pleasure.

10 And the man ^M who stood among the myrtle

Notes:

Angels are created beings whose
purpose is to serve God ([Psa.
103:20-21](#)). In the Scriptures, angels
are often seen acting as messengers.

The riders were sent out to survey
the world.

trees answered and said, “These ^R *are the ones*

whom the LORD ^A has sent to walk to and fro

throughout the earth.”

Scriptures:

Zechariah 3:1-4 -

Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. 2 And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

3 Now Joshua was clothed with filthy garments, and was standing before the Angel.

4 Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes."

11 So they answered the Angel of the LORD, who

4397 -

H3068 - "YHWH"

Notes:

'resting quietly' = literally 'sitting quietly'

'the Angel of the LORD' = a manifestation of the preincarnate Christ – a Christophany. Before Jesus took on human flesh and walked among His creation as a man He appeared in human form. The capital 'A' is there because that is what the translators believe.

The word 'angel' here in this verse is the same word as in translated 'angel' in verse 9. How do we know this is Christ and not just another angel? We know this is Christ because He does something only God can do – forgive sins (Zech. 3:4).

'resting quietly' - During the reign of Darius, the world was ruled by the Persians and was not engaged in conflict with others.

'resting quietly' may refer to the nations' attitude toward Israel and the city of Jerusalem. Indifference or thoughtlessness regarding Israel or Jerusalem is not pleasing to God. The Lord stands in the midst of Israel – anyone not standing with Israel is not standing with the Lord.

'resting quietly' does not mean God's blessing was on them.

"They were at ease in a bad sense, in careless and unfeeling security." (Feinberg, 1990) page 277

"Let the nations of the earth beware how they incur the wrath of Almighty God in their treatment of Israel." (Feinberg, 1990) page 277

stood among the myrtle trees, and said, "We

have walked to and fro throughout the earth, and

behold, all the earth is resting quietly."

H3427 -

H8252 -

Scriptures:

Jeremiah 12:4 - How long will the land mourn, And the herbs of every field wither?

The beasts and birds are consumed,

For the wickedness of those who dwell there,

Because they said, "He will not see our final end."

Jeremiah 29:10 - For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

2 Chronicles 36:20-21 - And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

12 Then the Angel of the LORD answered and said,

"O LORD of hosts, how long

will You not have mercy on Jerusalem and on the

H7355 – to show compassion

cities of Judah, against which You were angry

these seventy years?"

Notes:

'how long' – sometimes waiting for God to act feels hopeless. The Angel of the Lord asks the question that Zechariah's readers were asking in their hearts. The question is asked so that God can give us the hope of the answer (Jer. 12:4).

'seventy years' – The exile to Babylon lasted seventy years (Jer. 29:10). God chose that number for a reason (2 Chron. 36:20-21).

The title 'LORD of hosts' refers to Almighty God. It occurs 245 times, but only in the Old Testament. Notice a distinction is made between the Angel of the LORD and the LORD of hosts. This is one of the Old Testament verses that establishes the distinction of Persons of the Godhead and points to the doctrine of the Trinity.

Christ is interceding on behalf of the Jews who had returned from the exile and were living in Jerusalem.

Scriptures:

13 And the LORD answered the angel who talked

Notes:

to me, with good and comforting words.

H2896 -

H5150 - consoling

Scriptures:

Exodus 6:7 - I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.

14 So the angel who spoke with me said to me,

Notes:

God chose the nation of Israel from out of the world and established a covenant of love with them (Exo. 6:7). The covenant included a command of absolute faithfulness – God would be faithful to them, and they were to be faithful to God. The closest human relationship to what God expected from the Jews is the marriage relationship – a relationship of mutual faithfulness to the other.

Exodus 20:4-6 - You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments.

“Proclaim, saying, ‘Thus says the LORD of hosts:

‘zealous’ = jealous. There are some who struggle with the idea that God is a jealous God (Exo. 20:5). That is the third Commandment.

Zeal carries the idea of intense passion for the object of the zeal.

I am zealous for Jerusalem and for Zion

H7065 - to be jealous v. — to be or become desirous of exclusivity in relationship.

or anything interferes with the right relationship He intends for His people. In a similar way, I would be upset if someone interfered in my relationship with Kelly. God will not just stand by and allow evil to go unpunished.

Jealousy comes from an expectation of exclusivity in a relationship. When Kelly and I exchanged vows and rings on our wedding day we were making a commitment to be faithful to each other. The intimacy we were to share in the marriage relationship was not to be shared with anyone else. As Kelly’s husband, I am jealous of her affections – I expect her to be faithful to me in mind, body, and spirit. And if she loves me, she will be jealous of my affections in the same way. Jealousy becomes evil when it is separated from commitment or covenant. For example, it would be wrong for me to be jealous of Debbie’s love for Randy. Her commitment of faithfulness is to Randy, not to me.

with great zeal.

H7068 - jealousy

‘Zion’ – there are many ways the name Zion is used in the Bible. It describes a hill near Jerusalem, some Psalms use it to describe where the Temple was built. Some use it synonymously with Jerusalem. It is used to describe the new Jerusalem in the End Times. It is also used to describe the Jews as a whole.

God’s zeal for Jerusalem and for Zion means that He is upset when anyone

Scriptures:

Isaiah 10:5-7 -

Woe to Assyria, the rod
of My anger

And the staff in whose
hand is My indignation.

6 I will send him
against an ungodly nation,
And against the people of
My wrath

I will give him charge,
To seize the spoil, to take
the prey,

And to tread them down
like the mire of the streets.

7 Yet he does not
mean so,

Nor does his heart think
so;

But it is in his heart to
destroy,

And cut off not a few
nations.

15 I am exceedingly angry with the nations at

H7110/H1419/H7

107 - wrath -

great - to be

angry

ease; for I was a little angry, and they helped—

but with ~~xxx~~ evil intent.”

H7451 -

Notes:

When the Israelites refused to listen to God through the many prophets, He sent to warn them to be faithful to Him, He told them He was going to use foreign nations to punish them. We see that first in the book of Judges, and then later the Northern tribes of Israel were taken into captivity by the Assyrians and then later Judah was exiled to Babylon.

Those foreign nations were God's instruments of judgment. They didn't know that (Isa. 10:5). They thought they were doing it of their own will. Because they were evil and punished Israel more than God desired, He was angry with them.

Implicit in God's expression of anger at the nations who did evil to Israel is God's intention to punish them for that evil. God will deal anyone who touches one of His people.

Scriptures:
1 Corinthians 3:16 - Do you not know that you are the temple of God and that the Spirit of God dwells in you?

2 Kings 21:13 - And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down.

16 'Therefore thus says the LORD: "I am returning

H7725 -

Notes:
The next two verses include six promises to the people of Jerusalem.

First – God’s presence – ‘I am returning’ – this promised was fulfilled when Jesus came in the first advent and will be fulfilled again in the Second Coming.

Second – God’s temple – ‘My house shall be built’ – Fulfilled in both advents of Christ. ‘My house’ – was the center of Jewish worship. This is very important to religious Jews. To the Jews the temple was equivalent to God’s presence. Jews pray at the Western Wall in Jerusalem because it is as close as they can get to God’s presence.

As Christians, we don’t have to go anywhere to experience God’s presence. He dwells within us (1 Cor. 3:16).

Third – God’s city Jerusalem will be rebuilt – ‘a line shall be stretched out’. Previously, a line had been stretched out to destroy (2 Kin. 21:13).

Next three in verse 17.

to Jerusalem with mercy; My house shall be built

in it," says the LORD of hosts, "And a *surveyor's*

line shall be stretched out over Jerusalem." ' "

H6961 –
measuring line or
cord

Scriptures:

Psalms 122:6-9 -

Pray for the peace of

Jerusalem:

“May they prosper who love you.

7 Peace be within your walls,

Prosperity within your palaces.”

8 For the sake of my brethren and companions, I will now say, “Peace be within you.”

9 Because of the house of the LORD our God I will seek your good.

Isaiah 41:8-10 -

But you, Israel, are My servant,

Jacob whom I have chosen,

The descendants of Abraham My friend.

9 You whom I have taken from the ends of the earth,

And called from its farthest regions,

And said to you,

‘You are My servant, I have chosen you and

have not cast you away:

10 Fear not, for I am with you;

Be not dismayed, for I am your God.

I will strengthen you,

Yes, I will help you,

I will uphold you with My righteous right hand.’

17 “Again proclaim, saying, ‘Thus says the LORD of

hosts: “My cities shall again spread out through

prosperity; the LORD will again comfort Zion, and

will again choose Jerusalem.” ’ ’ ’

Notes:

Fourth – God’s provision – ‘spread out through prosperity’

Fifth – God’s comfort – by the fulfilment of God’s promises

Sixth – God’s choice – ‘will again choose Jerusalem’

God will never abandon Israel. If God loves Israel, so should His people. Part of loving them is praying for them (Psa. 122:6).

The Jews are God’s Chosen People (Isa. 41:8-10).

H2896 -

H5162 – pity, console

H977 – “to choose (with concern) v. — to pick out, select, or choose from a number of alternatives; sometimes with the intention of showing special concern for.

Scriptures:

Psalm 18:1 -

I will love You, O LORD,
my strength. 2 The LORD is
my rock and my fortress
and my deliverer;

My God, my strength, in
whom I will trust;

My shield and the horn
of my salvation, my
stronghold.

18 Then I raised my eyes and looked, and there

were four horns.

H7161 -

Notes:

Zechariah's Second Vision – The Four
Horns

When used symbolically, like here,
horns refer to a person's or nation's
strength. It does not appear that
there were animals attached to the
horns, just the horns.

This term is also used in relation to
God ([Psa. 18:1](#)).

Scriptures:

19 And I said to the angel who talked with me,

“What are these?” So he answered me, “These

are the horns that have scattered Judah, Israel,

and Jerusalem.”

Notes:

Horns are likely pointing to the
nations that were involved in the
exile and included future nations
that would oppress Israel. Four
nations were used by God to punish
Israel, but they were evil and cruel in
their punishment. One common
interpretation of this is that this
refers to Babylonia, Persia, Greece,
and Rome – taken from Daniel's
vision. Many commentators equate
these horns with the empires that
will rule during the 'times of the
Gentiles', including the reformation
of the last empire – the Revived
Roman Empire in the end-times.

The 'times of the Gentiles are
between the Babylonian exile and
Christ's Second Coming.

God is sovereign over all of creation
– even godless nations. God will use
those nations to accomplish His will,
even though they are probably
unaware of the role they are playing
in God's plan.

Scriptures:

²⁰ Then the LORD  showed  four craftsmen.

H7200 -

H2796 -

Notes:

Scriptures:

Genesis 12:3 - I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."

Psalm 2:5; 9 - Then He shall speak to them in His wrath, And distress them in His deep displeasure: 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel."

Romans 12:19 - Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.

21 And **I** said, "What are these coming to do?" So

he said, "These *are* the horns that scattered

Judah, so that no one could lift up his head; but

the craftsmen are coming to terrify them, to

H2729 – to make afraid

cast out the horns of the nations that lifted up

H3034 – to throw

their horn against the land of Judah to scatter it."

Notes:

God used other nations to punish the nations for their evil toward His people. God was a little angry at His people's sins, but the nations (horns) were exceedingly evil in their treatment of Israel. This should remind us that God takes His promises to Israel seriously (Gen. 12:3).

Speaking to the unbelieving nations, the Lord said (Psa. 2:5; 9).

"...all the oppressors of God's people will eventually come under His judgment." (Hocking, 2000) page 33

"Israel's enemies are God's enemies and must be frayed and broken when their appointed course is run, with a view to the full deliverance of the remnant of the people of His choice." (Ironsides, 1904) page 238

God will use these nations to accomplish His will, but that doesn't negate the fact that they are godless nations and deserve God's judgment.

"This vision thus teaches that for every enemy raised up against God's people, God graciously raises up a counteracting power to destroy it." (Kaiser, 1992) page 319

'lifted up their horn' – These nations used their strength against God's people.

There are two main lessons in the second vision. First, God will keep His covenant with Israel. Second, we are not to be anxious to vindicate ourselves (Rom. 12:19).

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